

included ones dependent on stone tools, as were Polynesians, South America also spawned societies expert in using precious metals, and Eurasians and Africans went on to utilize iron. Those developments were precluded in Polynesia, because no Polynesian island except New Zealand had significant metal deposits. Eurasia had full-fledged empires before Polynesia was even settled, and South America and Mesoamerica developed empires later, whereas Polynesia produced just two proto-empires, one of which (Hawaii) coalesced only after the arrival of Europeans. Eurasia and Mesoamerica developed indigenous writing, which failed to emerge in Polynesia, except perhaps on Easter Island, whose mysterious script may however have postdated the islanders' contact with Europeans.

That is, Polynesia offers us a small slice, not the full spectrum, of the world's human social diversity. That shouldn't surprise us, since Polynesia provides only a small slice of the world's geographic diversity. In addition, since Polynesia was colonized so late in human history, even the oldest Polynesian societies had only 3,200 years in which to develop, as opposed to at least 13,000 years for societies on even the last-colonized continents (the Americas). Given a few more millennia, perhaps Tonga and Hawaii would have reached the level of full-fledged empires battling each other for control of the Pacific, with indigenously developed writing to administer those empires, while New Zealand's Maori might have added copper and iron tools to their repertoire of jade and other materials.

In short, Polynesia furnishes us with a convincing example of environmentally related diversification of human societies in operation. But we thereby learn only that it can happen, because it happened in Polynesia. Did it also happen on the continents? If so, what were the environmental differences responsible for diversification on the continents, and what were their consequences?

CHAPTER 3

COLLISION AT CAJAMARCA

THE BIGGEST POPULATION SHIFT OF MODERN TIMES HAS been the colonization of the New World by Europeans, and the resulting conquest, numerical reduction, or complete disappearance of most groups of Native Americans (American Indians). As I explained in Chapter 1, the New World was initially colonized around or before 11,000 B.C. by way of Alaska, the Bering Strait, and Siberia. Complex agricultural societies gradually arose in the Americas far to the south of that entry route, developing in complete isolation from the emerging complex societies of the Old World. After that initial colonization from Asia, the sole well-attested further contacts between the New World and Asia involved only hunter-gatherers living on opposite sides of the Bering Strait, plus an inferred transpacific voyage that introduced the sweet potato from South America to Polynesia.

As for contacts of New World peoples with Europe, the sole early ones involved the Norse who occupied Greenland in very small numbers between A.D. 986 and about 1500. But those Norse visits had no discernible impact on Native American societies. Instead, for practical purposes the collision of advanced Old World and New World societies began abruptly in A.D. 1492, with Christopher Columbus's "discovery" of Caribbean islands densely populated by Native Americans.

The most dramatic moment in subsequent European-Native American

relations was the first encounter between the Inca emperor Atahualpa and the Spanish conquistador Francisco Pizarro at the Peruvian highland town of Cajamarca on November 16, 1532. Atahualpa was absolute monarch of the largest and most advanced state in the New World, while Pizarro represented the Holy Roman Emperor Charles V (also known as King Charles I of Spain), monarch of the most powerful state in Europe. Pizarro, leading a ragtag group of 168 Spanish soldiers, was in unfamiliar terrain, ignorant of the local inhabitants, completely out of touch with the nearest Spaniards (1,000 miles to the north in Panama) and far beyond the reach of timely reinforcements. Atahualpa was in the middle of his own empire of millions of subjects and immediately surrounded by his army of 80,000 soldiers, recently victorious in a war with other Indians. Nevertheless, Pizarro captured Atahualpa within a few minutes after the two leaders first set eyes on each other. Pizarro proceeded to hold his prisoner for eight months, while extracting history's largest ransom in return for a promise to free him. After the ransom—enough gold to fill a room 22 feet long by 17 feet wide to a height of over 8 feet—was delivered, Pizarro reneged on his promise and executed Atahualpa.

Atahualpa's capture was decisive for the European conquest of the Inca Empire. Although the Spaniards' superior weapons would have assured an ultimate Spanish victory in any case, the capture made the conquest quicker and infinitely easier. Atahualpa was revered by the Incas as a sun-god and exercised absolute authority over his subjects, who obeyed even the orders he issued from captivity. The months until his death gave Pizarro time to dispatch exploring parties unmolested to other parts of the Inca Empire, and to send for reinforcements from Panama. When fighting between Spaniards and Incas finally did commence after Atahualpa's execution, the Spanish forces were more formidable.

Thus, Atahualpa's capture interests us specifically as marking the decisive moment in the greatest collision of modern history. But it is also of more general interest, because the factors that resulted in Pizarro's seizing Atahualpa were essentially the same ones that determined the outcome of many similar collisions between colonizers and native peoples elsewhere in the modern world. Hence Atahualpa's capture offers us a broad window onto world history.

WHAT UNFOLDED THAT day at Cajamarca is well known, because it was recorded in writing by many of the Spanish participants. To get a

flavor of those events, let us relive them by weaving together excerpts from eyewitness accounts by six of Pizarro's companions, including his brothers Hernando and Pedro:

"The prudence, fortitude, military discipline, labors, perilous navigations, and battles of the Spaniards—vassals of the most invincible Emperor of the Roman Catholic Empire, our natural King and Lord—will cause joy to the faithful and terror to the infidels. For this reason, and for the glory of God our Lord and for the service of the Catholic Imperial Majesty, it has seemed good to me to write this narrative, and to send it to Your Majesty, that all may have a knowledge of what is here related. It will be to the glory of God, because they have conquered and brought to our holy Catholic Faith so vast a number of heathens, aided by His holy guidance. It will be to the honor of our Emperor because, by reason of his great power and good fortune, such events happened in his time. It will give joy to the faithful that such battles have been won, such provinces discovered and conquered, such riches brought home for the King and for themselves; and that such terror has been spread among the infidels, such admiration excited in all mankind.

"For when, either in ancient or modern times, have such great exploits been achieved by so few against so many, over so many climes, across so many seas, over such distances by land, to subdue the unseen and unknown? Whose deeds can be compared with those of Spain? Our Spaniards, being few in number, never having more than 200 or 300 men together, and sometimes only 100 and even fewer, have, in our times, conquered more territory than has ever been known before, or than all the faithful and infidel princes possess. I will only write, at present, of what befell in the conquest, and I will not write much, in order to avoid prolixity.

"Governor Pizarro wished to obtain intelligence from some Indians who had come from Cajamarca, so he had them tortured. They confessed that they had heard that Atahualpa was waiting for the Governor at Cajamarca. The Governor then ordered us to advance. On reaching the entrance to Cajamarca, we saw the camp of Atahualpa at a distance of a league, in the skirts of the mountains. The Indians' camp looked like a very beautiful city. They had so many tents that we were all filled with great apprehension. Until then, we had never seen anything like this in the Indies. It filled all our Spaniards with fear and confusion. But we could not show any fear or turn back, for if the Indians had sensed any weakness in us, even the Indians that we were bringing with us as guides would have

killed us. So we made a show of good spirits, and after carefully observing the town and the tents, we descended into the valley and entered Cajamarca.

"We talked a lot among ourselves about what to do. All of us were full of fear, because we were so few in number and we had penetrated so far into a land where we could not hope to receive reinforcements. We all met with the Governor to debate what we should undertake the next day. Few of us slept that night, and we kept watch in the square of Cajamarca, looking at the campfires of the Indian army. It was a frightening sight. Most of the campfires were on a hillside and so close to each other that it looked like the sky brightly studded with stars. There was no distinction that night between the mighty and the lowly, or between foot soldiers and horsemen. Everyone carried out sentry duty fully armed. So too did the good old Governor, who went about encouraging his men. The Governor's brother Hernando Pizarro estimated the number of Indian soldiers there at 40,000, but he was telling a lie just to encourage us, for there were actually more than 80,000 Indians.

"On the next morning a messenger from Atahualpa arrived, and the Governor said to him, 'Tell your lord to come when and how he pleases, and that, in what way soever he may come I will receive him as a friend and brother. I pray that he may come quickly, for I desire to see him. No harm or insult will befall him.'

"The Governor concealed his troops around the square at Cajamarca, dividing the cavalry into two portions of which he gave the command of one to his brother Hernando Pizarro and the command of the other to Hernando de Soto. In like manner he divided the infantry, he himself taking one part and giving the other to his brother Juan Pizarro. At the same time, he ordered Pedro de Candia with two or three infantrymen to go with trumpets to a small fort in the plaza and to station themselves there with a small piece of artillery. When all the Indians, and Atahualpa with them, had entered the Plaza, the Governor would give a signal to Candia and his men, after which they should start firing the gun, and the trumpets should sound, and at the sound of the trumpets the cavalry should dash out of the large court where they were waiting hidden in readiness.

"At noon Atahualpa began to draw up his men and to approach. Soon we saw the entire plain full of Indians, halting periodically to wait for more Indians who kept filing out of the camp behind them. They kept filling out in separate detachments into the afternoon. The front detach-

ments were now close to our camp, and still more troops kept issuing from the camp of the Indians. In front of Atahualpa went 2,000 Indians who swept the road ahead of him, and these were followed by the warriors, half of whom were marching in the fields on one side of him and half on the other side.

"First came a squadron of Indians dressed in clothes of different colors, like a chessboard. They advanced, removing the straws from the ground and sweeping the road. Next came three squadrons in different dresses, dancing and singing. Then came a number of men with armor, large metal plates, and crowns of gold and silver. So great was the amount of furniture of gold and silver which they bore, that it was a marvel to observe how the sun glinted upon it. Among them came the figure of Atahualpa in a very fine litter with the ends of its timbers covered in silver. Eighty lords carried him on their shoulders, all wearing a very rich blue livery. Atahualpa himself was very richly dressed, with his crown on his head and a collar of large emeralds around his neck. He sat on a small stool with a rich saddle cushion resting on his litter. The litter was lined with parrot feathers of many colors and decorated with plates of gold and silver.

"Behind Atahualpa came two other litters and two hammocks, in which were some high chiefs, then several squadrons of Indians with crowns of gold and silver. These Indian squadrons began to enter the plaza to the accompaniment of great songs, and thus entering they occupied every part of the plaza. In the meantime all of us Spaniards were waiting ready, hidden in a courtyard, full of fear. Many of us urinated without noticing it, out of sheer terror. On reaching the center of the plaza, Atahualpa remained in his litter on high, while his troops continued to file in behind him.

"Governor Pizarro now sent Friar Vicente de Valverde to go speak to Atahualpa, and to require Atahualpa in the name of God and of the King of Spain that Atahualpa subject himself to the law of our Lord Jesus Christ and to the service of His Majesty the King of Spain. Advancing with a cross in one hand and the Bible in the other hand, and going among the Indian troops up to the place where Atahualpa was, the Friar thus addressed him: 'I am a Priest of God, and I teach Christians the things of God, and in like manner I come to teach you. What I teach is that which God says to us in this Book. Therefore, on the part of God and of the Christians, I beseech you to be their friend; for such is God's will, and it will be for your good.'

"Atahualpa asked for the Book, that he might look at it, and the Friar gave it to him closed. Atahualpa did not know how to open the Book, and the Friar was extending his arm to do so, when Atahualpa, in great anger, gave him a blow on the arm, not wishing that it should be opened. Then he opened it himself, and, without any astonishment at the letters and paper he threw it away from him five or six paces, his face a deep crimson.

"The Friar returned to Pizarro, shouting, 'Come out! Come out, Christians! Come at these enemy dogs who reject the things of God. That tyrant has thrown my book of holy law to the ground! Did you not see what happened? Why remain polite and servile toward this over-proud dog when the plains are full of Indians? March out against him, for I absolve you!'

"The governor then gave the signal to Candia, who began to fire off the guns. At the same time the trumpets were sounded, and the armored Spanish troops, both cavalry and infantry, sallied forth out of their hiding places straight into the mass of unarmed Indians crowding the square, giving the Spanish battle cry, 'Santiago!' We had placed rattles on the horses to terrify the Indians. The booming of the guns, the blowing of the trumpets, and the rattles on the horses threw the Indians into panicked confusion. The Spaniards fell upon them and began to cut them to pieces. The Indians were so filled with fear that they climbed on top of one another, formed mounds, and suffocated each other. Since they were unarmed, they were attacked without danger to any Christian. The cavalry rode them down, killing and wounding, and following in pursuit. The infantry made so good an assault on those that remained that in a short time most of them were put to the sword.

"The Governor himself took his sword and dagger, entered the thick of the Indians with the Spaniards who were with him, and with great bravery reached Atahualpa's litter. He fearlessly grabbed Atahualpa's left arm and shouted 'Santiago!', but he could not pull Atahualpa out of his litter because it was held up high. Although we killed the Indians who held the litter, others at once took their places and held it aloft, and in this manner we spent a long time in overcoming and killing Indians. Finally seven or eight Spaniards on horseback spurred on their horses, rushed upon the litter from one side, and with great effort they heaved it over on its side. In that way Atahualpa was captured, and the Governor took Atahualpa

to his lodging. The Indians carrying the litter, and those escorting Atahualpa, never abandoned him: all died around him.

"The panic-stricken Indians remaining in the square, terrified at the firing of the guns and at the horses—something they had never seen—tried to flee from the square by knocking down a stretch of wall and running out onto the plain outside. Our cavalry jumped the broken wall and charged into the plain, shouting, 'Chase those with the fancy clothes! Don't let any escape! Spear them!' All of the other Indian soldiers whom Atahualpa had brought were a mile from Cajamarca ready for battle, but not one made a move, and during all this not one Indian raised a weapon against a Spaniard. When the squadrons of Indians who had remained in the plain outside the town saw the other Indians fleeing and shouting, most of them too panicked and fled. It was an astonishing sight, for the whole valley for 15 or 20 miles was completely filled with Indians. Night had already fallen, and our cavalry were continuing to spear Indians in the fields, when we heard a trumpet calling for us to reassemble at camp.

"If night had not come on, few out of the more than 40,000 Indian troops would have been left alive. Six or seven thousand Indians lay dead, and many more had their arms cut off and other wounds. Atahualpa himself admitted that we had killed 7,000 of his men in that battle. The man killed in one of the litters was his minister, the lord of Chincha, of whom he was very fond. All those Indians who bore Atahualpa's litter appeared to be high chiefs and councillors. They were all killed, as well as those Indians who were carried in the other litters and hammocks. The lord of Cajamarca was also killed, and others, but their numbers were so great that they could not be counted, for all who came in attendance on Atahualpa were great lords. It was extraordinary to see so powerful a ruler captured in so short a time, when he had come with such a mighty army. Truly, it was not accomplished by our own forces, for there were so few of us. It was by the grace of God, which is great.

"Atahualpa's robes had been torn off when the Spaniards pulled him out of his litter. The Governor ordered clothes to be brought to him, and when Atahualpa was dressed, the Governor ordered Atahualpa to sit near him and soothed his rage and agitation at finding himself so quickly fallen from his high estate. The Governor said to Atahualpa, 'Do not take it as an insult that you have been defeated and taken prisoner, for with the Christians who come with me, though so few in number, I have conquered

greater kingdoms than yours, and have defeated other more powerful lords than you, imposing upon them the dominion of the Emperor, whose vassal I am, and who is King of Spain and of the universal world. We come to conquer this land by his command, that all may come to a knowledge of God and of His Holy Catholic Faith; and by reason of our good mission, God, the Creator of heaven and earth and of all things in them, permits this, in order that you may know Him and come out from the bestial and diabolical life that you lead. It is for this reason that we, being so few in number, subjugate that vast host. When you have seen the errors in which you live, you will understand the good that we have done you by coming to your land by order of his Majesty the King of Spain. Our Lord permitted that your pride should be brought low and that no Indian should be able to offend a Christian."

LET US NOW trace the chain of causation in this extraordinary confrontation, beginning with the immediate events. When Pizarro and Atahualpa met at Cajamarca, why did Pizarro capture Atahualpa and kill so many of his followers, instead of Atahualpa's vastly more numerous forces capturing and killing Pizarro? After all, Pizarro had only 62 soldiers mounted on horses, along with 106 foot soldiers, while Atahualpa commanded an army of about 80,000. As for the antecedents of those events, how did Atahualpa come to be at Cajamarca at all? How did Pizarro come to be there to capture him, instead of Atahualpa's coming to Spain to capture King Charles I? Why did Atahualpa walk into what seems to us, with the gift of hindsight, to have been such a transparent trap? Did the factors acting in the encounter of Atahualpa and Pizarro also play a broader role in encounters between Old World and New World peoples and between other peoples?

Why did Pizarro capture Atahualpa? Pizarro's military advantages lay in the Spaniards' steel swords and other weapons, steel armor, guns, and horses. To those weapons, Atahualpa's troops, without animals on which to ride into battle, could oppose only stone, bronze, or wooden clubs, naces, and hand axes, plus slingshots and quilted armor. Such imbalances of equipment were decisive in innumerable other confrontations of Europeans with Native Americans and other peoples.

The sole Native Americans able to resist European conquest for many

centuries were those tribes that reduced the military disparity by acquiring and mastering both horses and guns. To the average white American, the word "Indian" conjures up an image of a mounted Plains Indian brandishing a rifle, like the Sioux warriors who annihilated General George Custer's U.S. Army battalion at the famous battle of the Little Big Horn in 1876. We easily forget that horses and rifles were originally unknown to Native Americans. They were brought by Europeans and proceeded to transform the societies of Indian tribes that acquired them. Thanks to their mastery of horses and rifles, the Plains Indians of North America, the Araucanian Indians of southern Chile, and the Pampas Indians of Argentina fought off invading whites longer than did any other Native Americans, succumbing only to massive army operations by white governments in the 1870s and 1880s.

Today, it is hard for us to grasp the enormous numerical odds against which the Spaniards' military equipment prevailed. At the battle of Cajamarca recounted above, 168 Spaniards crushed a Native American army 500 times more numerous, killing thousands of natives while not losing a single Spaniard. Time and again, accounts of Pizarro's subsequent battles with the Incas, Cortés's conquest of the Aztecs, and other early European campaigns against Native Americans describe encounters in which a few dozen European horsemen routed thousands of Indians with great slaughter. During Pizarro's march from Cajamarca to the Inca capital of Cuzco after Atahualpa's death, there were four such battles: at Jauja, Vilcashuaman, Vilcaconga, and Cuzco. Those four battles involved a mere 80, 30, 110, and 40 Spanish horsemen, respectively, in each case ranged against thousands or tens of thousands of Indians.

These Spanish victories cannot be written off as due merely to the help of Native American allies, to the psychological novelty of Spanish weapons and horses, or (as is often claimed) to the Incas' mistaking Spaniards for their returning god Viracocha. The initial successes of both Pizarro and Cortés did attract native allies. However, many of them would not have become allies if they had not already been persuaded, by earlier devastating successes of unassisted Spaniards, that resistance was futile and that they should side with the likely winners. The novelty of horses, steel weapons, and guns undoubtedly paralyzed the Incas at Cajamarca, but the battles after Cajamarca were fought against determined resistance by Inca armies that had already seen Spanish weapons and horses. Within half a

dozen years of the initial conquest, Incas mounted two desperate, large-scale, well-prepared rebellions against the Spaniards. All those efforts failed because of the Spaniards' far superior armament.

By the 1700s, guns had replaced swords as the main weapon favoring European invaders over Native Americans and other native peoples. For example, in 1808 a British sailor named Charlie Savage equipped with muskets and excellent aim arrived in the Fiji Islands. The aptly named Savage proceeded single-handedly to upset Fiji's balance of power. Among his many exploits, he paddled his canoe up a river to the Fijian village of Sasavu, halted less than a pistol shot's length from the village fence, and fired away at the undefended inhabitants. His victims were so numerous that surviving villagers piled up the bodies to take shelter behind them, and the stream beside the village was red with blood. Such examples of the power of guns against native peoples lacking guns could be multiplied indefinitely.

In the Spanish conquest of the Incas, guns played only a minor role. The guns of those times (so-calledarquebuses) were difficult to load and fire, and Pizarro had only a dozen of them. They did produce a big psychological effect on those occasions when they managed to fire. Far more important were the Spaniards' steel swords, lances, and daggers, strong sharp weapons that slaughtered thinly armored Indians. In contrast, Indian blunt clubs, while capable of battering and wounding Spaniards and their horses, rarely succeeded in killing them. The Spaniards' steel or chain mail armor and, above all, their steel helmets usually provided an effective defense against club blows, while the Indians' quilted armor offered no protection against steel weapons.

The tremendous advantage that the Spaniards gained from their horses came out of the eyewitness accounts. Horsemen could easily outride Indian entries before the sentries had time to warn Indian troops behind them, and could ride down and kill Indians on foot. The shock of a horse's charge, its maneuverability, the speed of attack that it permitted, and the raised and protected fighting platform that it provided left foot soldiers nearly helpless in the open. Nor was the effect of horses due only to the error that they inspired in soldiers fighting against them for the first time. By the time of the great Inca rebellion of 1536, the Incas had learned how best to defend themselves against cavalry, by ambushing and annihilating Spanish horsemen in narrow passes. But the Incas, like all other foot soldiers, were never able to defeat cavalry in the open. When Quiso Yupan-

qui, the best general of the Inca emperor Manco, who, succeeded Atahualpa, besieged the Spaniards in Lima in 1536 and tried to storm the city, two squadrons of Spanish cavalry charged a much larger Indian force on flat ground, killed Quiso and all of his commanders in the first charge, and routed his army. A similar cavalry charge of 26 horsemen routed the best troops of Emperor Manco himself, as he was besieging the Spaniards in Cuzco.

The transformation of warfare by horses began with their domestication around 4000 B.C., in the steppes north of the Black Sea. Horses permitted people possessing them to cover far greater distances than was possible on foot, to attack by surprise, and to flee before a superior defending force could be gathered. Their role at Cajamarca thus exemplifies a military weapon that remained potent for 6,000 years, until the early 20th century, and that was eventually applied on all the continents. Not until the First World War did the military dominance of cavalry finally end. When we consider the advantages that Spaniards derived from horses, steel weapons, and armor against foot soldiers without metal, it should no longer surprise us that Spaniards consistently won battles against enormous odds.

How did Atahualpa come to be at Cajamarca? Atahualpa and his army came to be at Cajamarca because they had just won decisive battles in a civil war that left the Incas divided and vulnerable. Pizarro quickly appreciated those divisions and exploited them. The reason for the civil war was that an epidemic of smallpox, spreading overland among South American Indians after its arrival with Spanish settlers in Panama and Colombia, had killed the Inca emperor Huayna Capac and most of his court around 1526, and then immediately killed his designated heir, Ninan Cuyuchi. Those deaths precipitated a contest for the throne between Atahualpa and his half brother Huascar. If it had not been for the epidemic, the Spaniards would have faced a united empire.

Atahualpa's presence at Cajamarca thus highlights one of the key factors in world history: diseases transmitted to peoples lacking immunity by invading peoples with considerable immunity. Smallpox, measles, influenza, typhus, bubonic plague, and other infectious diseases endemic in Europe played a decisive role in European conquests, by decimating many peoples on other continents. For example, a smallpox epidemic devastated the Aztecs after the failure of the first Spanish attack in 1520 and killed Cuitláhuac, the Aztec emperor who briefly succeeded Montezuma.

Throughout the Americas, diseases introduced with Europeans spread from tribe to tribe far in advance of the Europeans themselves, killing an estimated 95 percent of the pre-Columbian Native American population. The most populous and highly organized native societies of North America, the Mississippian chiefdoms, disappeared in that way between 1492 and the late 1600s, even before Europeans themselves made their first settlement on the Mississippi River. A smallpox epidemic in 1713 was the biggest single step in the destruction of South Africa's native San people by European settlers. Soon after the British settlement of Sydney in 1788, the first of the epidemics that decimated Aboriginal Australians began. A well-documented example from Pacific islands is the epidemic that swept over Fiji in 1806, brought by a few European sailors who struggled ashore from the wreck of the ship *Argo*. Similar epidemics marked the histories of Tonga, Hawaii, and other Pacific islands.

I do not mean to imply, however, that the role of disease in history was confined to paving the way for European expansion. Malaria, yellow fever, and other diseases of tropical Africa, India, Southeast Asia, and New Guinea furnished the most important obstacle to European colonization of those tropical areas.

How did Pizarro come to be at Cajamarca? Why didn't Atahualpa instead try to conquer Spain? Pizarro came to Cajamarca by means of European maritime technology, which built the ships that took him across the Atlantic from Spain to Panama, and then in the Pacific from Panama to Peru. Lacking such technology, Atahualpa did not expand overseas out of South America.

In addition to the ships themselves, Pizarro's presence depended on the centralized political organization that enabled Spain to finance, build, staff, and equip the ships. The Inca Empire also had a centralized political organization, but that actually worked to its disadvantage, because Pizarro seized the Inca chain of command intact by capturing Atahualpa. Since the Inca bureaucracy was so strongly identified with its godlike absolute monarch, it disintegrated after Atahualpa's death. Maritime technology coupled with political organization was similarly essential for European expansions to other continents, as well as for expansions of many other peoples.

A related factor bringing Spaniards to Peru was the existence of writing. Spain possessed it, while the Inca Empire did not. Information could be spread far more widely, more accurately, and in more detail by writing

than it could be transmitted by mouth. That information, coming back to Spain from Columbus's voyages and from Cortés's conquest of Mexico, sent Spaniards pouring into the New World. Letters and pamphlets supplied both the motivation and the necessary detailed sailing directions. The first published report of Pizarro's exploits, by his companion Captain Cristóbal de Mena, was printed in Seville in April 1534, a mere nine months after Atahualpa's execution. It became a best-seller, was rapidly translated into other European languages, and sent a further stream of Spanish colonists to tighten Pizarro's grip on Peru.

Why did Atahualpa walk into the trap? In hindsight, we find it astonishing that Atahualpa marched into Pizarro's obvious trap at Cajamarca. The Spaniards who captured him were equally surprised at their success. The consequences of literacy are prominent in the ultimate explanation.

The immediate explanation is that Atahualpa had very little information about the Spaniards, their military power, and their intent. He derived that scant information by word of mouth, mainly from an envoy who had visited Pizarro's force for two days while it was en route inland from the coast. That envoy saw the Spaniards at their most disorganized, told Atahualpa that they were not fighting men, and that he could tie them all up if given 200 Indians. Understandably, it never occurred to Atahualpa that the Spaniards were formidable and would attack him without provocation.

In the New World the ability to write was confined to small elites among some peoples of modern Mexico and neighboring areas far to the north of the Inca Empire. Although the Spanish conquest of Panama, a mere 600 miles from the Incas' northern boundary, began already in 1510, no knowledge even of the Spaniards' existence appears to have reached the Incas until Pizarro's first landing on the Peruvian coast in 1527. Atahualpa remained entirely ignorant about Spain's conquests of Central America's most powerful and populous Indian societies.

As surprising to us today as Atahualpa's behavior leading to his capture is his behavior thereafter. He offered his famous ransom in the naive belief that, once paid off, the Spaniards would release him and depart. He had no way of understanding that Pizarro's men formed the spearhead of a force bent on permanent conquest, rather than an isolated raid.

Atahualpa was not alone in these fatal miscalculations. Even after Atahualpa had been captured, Francisco Pizarro's brother Hernando Pizarro deceived Atahualpa's leading general, Chalcuchima, commanding a large

army, into delivering himself to the Spaniards. Chalcuchima's miscalculation marked a turning point in the collapse of Inca resistance, a moment almost as significant as the capture of Atahualpa himself. The Aztec emperor Montezuma miscalculated even more grossly when he took Cortés for a returning god and admitted him and his tiny army into the Aztec capital of Tenochtitlán. The result was that Cortés captured Montezuma, then went on to conquer Tenochtitlán and the Aztec Empire.

On a mundane level, the miscalculations by Atahualpa, Chalcuchima, Montezuma, and countless other Native American leaders deceived by Europeans were due to the fact that no living inhabitants of the New World had been to the Old World, so of course they could have had no specific information about the Spaniards. Even so, we find it hard to avoid the conclusion that Atahualpa "should" have been more suspicious, if only his society had experienced a broader range of human behavior. Pizarro too arrived at Cajamarca with no information about the Incas other than what he had learned by interrogating the Inca subjects he encountered in 1527 and 1531. However, while Pizarro himself happened to be illiterate, he belonged to a literate tradition. From books, the Spaniards knew of many contemporary civilizations remote from Europe, and about several thousand years of European history. Pizarro explicitly modeled his ambush of Atahualpa on the successful strategy of Cortés.

In short, literacy made the Spaniards heirs to a huge body of knowledge about human behavior and history. By contrast, not only did Atahualpa have no conception of the Spaniards themselves, and no personal experience of any other invaders from overseas, but he also had not even heard (or read) of similar threats to anyone else, anywhere else, anytime previously in history. That gulf of experience encouraged Pizarro to set his trap and Atahualpa to walk into it.

THUS, PIZARRO'S CAPTURE of Atahualpa illustrates the set of proximate factors that resulted in Europeans' colonizing the New World instead of Native Americans' colonizing Europe. Immediate reasons for Pizarro's success included military technology based on guns, steel weapons, and horses; infectious diseases endemic in Eurasia; European maritime technology; the centralized political organization of European states; and writing. The title of this book will serve as shorthand for those proximate factors, which also enabled modern Europeans to conquer peoples of other conti-

nents. Long before anyone began manufacturing guns and steel, others of those same factors had led to the expansions of some non-European peoples, as we shall see in later chapters.

But we are still left with the fundamental question why all those immediate advantages came to lie more with Europe than with the New World. Why weren't the Incas the ones to invent guns and steel swords, to be mounted on animals as fearsome as horses, to bear diseases to which European lacked resistance, to develop oceangoing ships and advanced political organization, and to be able to draw on the experience of thousands of years of written history? Those are no longer the questions of proximate causation that this chapter has been discussing, but questions of ultimate causation that will take up the next two parts of this book.